

LUCIFER



THE LIGHT-BEARER.

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WHOLE No 975

THE EARTH FOR ALL.

Thus saith the Lord: You weary me
With prayers, and waste your own short years!
Eternal Truth you cannot see
Who weep and shed your sigh in tears.

In vain you wait and watch the skies;
No better fortune thus will fall;
Up from your knees, I bid you rise,
And claim the earth for all.

They ate up Earth, and promised you
The Heaven of an empty shell.
'Twas theirs to say; 'twas yours to do,
On pains of everlasting Hell.

They rob and leave you helplessly
For help of Heaven to cry and call:
Heaven did not make your misery;
'The Earth will give you all.

Behold in bonds your Mother Earth;
The rich man's prostitute and slave.
Your Mother Earth, that gave you birth,
You only own her for a grave.

And will you die like Slaves, and see
Your Mother Earth a fettered thrall?
Nay, live like men, and set her free
As heritage for all.

—Gerald Massey.

"MORAL IMBECILITY."

Tess, or—George Brown.

A man once wrote a "faithful presentation" of a "Pure Woman," and he called her "Tess of the D'Urbervilles." It was no sentimental feminine romancer, but a man and a realist, who put forth this remarkable story. It was that clear-eyed and clear-minded Hardy who has given us the powerful arraignment of conventional virtue of "Two on a Tower," whose "Jude" has startled us out of our moral self-complacency,—that Hardy who with fine artistic skill has revealed to us life, and the stress and the limitations of it, and the damning burden of the moral code.

Another man has come forward—see *Lucifer*, 970—with the assertion that "Woman has only rudimentary moral sense and knows little about principles. To her justice is nothing. . . . Of shame she only learns from some man she has grown to love." In support of this he instances "that scene in Hardy's novel where Tess, beautiful animal, after having heard the 'moral man,' Angel Clare, tell of his one fault, makes, in the simplest and most unconscious way, her confession of moral imbecility as quite a matter of course, until she discovers that Angel has become horrified by the recital. After she has shown us the state of her moral vacuity we are not surprised at the ease with which she goes

back to her 'betrayer,' or the equal ease with which she murders him and goes back to Angel Clare."

Reading with a broader mind than this detractor has shown, let us consult Hardy closely and see if Tess illustrated George Brown's claims as to the natural depravity of women. As to her sense of shame: Alec D'Urberville had gratified his lustful passion by taking advantage of her ignorance, her helplessness, her sense of the gratitude she owed him, and she had succumbed to fate and the sense of powerlessness which benumbs a young and innocent girl when she finds herself in the grasp of a passionate and masterful man. Three weeks after that night in the chaise, when she is returning to Marlott, she speaks to him thus:

"If I had gone for love of you, if I had ever sincerely loved 'ee, if I loved you still, I should not so loathe and hate myself for my weakness as I do now. . . . I did not understand your meaning till it was too late. . . . I cannot take anything from you. I should be your creature to go on doing that, and I won't!"

See her flushing and tingling in every nerve of her beautiful body as the theological sign-painter disfigures the country landscape with his monstrous texts of damnation. Hear her heart-broken cry—"Oh mother, my mother! How could I be expected to know? I was a child when I left this house four months ago. Why didn't you tell me there was danger in men-folks? Why didn't you warn me?"

See her gliding by night among lonely hills and dales. "The midnight airs and gusts, moaning among the tightly-wrapped buds and bark of winter twigs, were formulae of bitter reproach. A wet day was the expression of irremediable grief at her weakness in the mind of some vague ethical Being whom she could not class definitely as the God of her childhood, and could not comprehend as any 'other. . . . Walking among the sleeping birds in the hedges, watching the skipping rabbits on a moonlit warren, or standing under a pheasant-laden bough, she looked upon herself as a figure of Guilt intruding into the haunts of Innocence. But all the while she was making a distinction where there was no difference. Feeling herself in antagonism, she was quite in accord. She had been made to break an accepted social law, but no law known to the environment in which she fancied herself such an anomaly."

Sense of shame she certainly had, a needless and exaggerated sense indeed, for "but for the world's opinion those experiences would have been simply a liberal education."

"To the woman justice is nothing," says the critic. Follow Tess through her tragic life; her pilgrimage to Trantridge, undertaken against her own judgment and instinct because she felt she must repay her parents for the loss of Prince; her attempts to stifle her own alarmed instincts of self-protection on that moonlight ride, that she might be just to the man whose benefactions were merely strings in the snare he was drawing about her; at

the dairy her pitiful attempts to put the other dairy-maids forward, and to refuse herself to Angel; her honest struggles as to the telling of her story; and all through the agony of Angel's repudiation and desertion note how she keeps his point of view ever before her mind, note her refusal to sell the jewels, his heirloom;—is this a woman "to whom justice is nothing?" At the last, surprised at Sandbourne by Angel, in her desperate sense of the wrong done them both, she transcends laws and customs, is borne out of herself and her generation, and becomes retribution incarnate, the very spirit of poetic justice, crude, barbaric, but sublime. "It came to me as a shining light that I should get you back that way."

And at this crisis Angel Clare rises to meet her, at last is worthy of her, redeems his soul and cleanses it forever from its stain of hypocrisy, of traditional injustice. This is not the Angel Clare who spurned the girl whose only sin had been ignorance and defenselessness. She comes to him now, direct from Alec D'Urberville's bed, where he lies dead by her hand, and Angel takes her to his heart almost without question. And he is right in so doing. In that blow with the carving knife, that inspired blow, Tess severed herself utterly from the past, and she came to Angel free and pure and utterly his, all his, body and soul.

Talk of "moral vacuity," whose is it? What was the difference between the two confessions—his made almost lightly, fully confident of her love and forgiveness; hers seriously and sadly given, but trusting to his great love and his understanding:—what, I ask, was the difference between her "sin" and his? Just this, that she had been ignorant of evil, and a woman, wherefore Nature had burdened her young body with the consequences of another's cruel lust. His "fall" had been a fleeting indulgence of the senses; his soul had not been touched. Her "fall" had been a physical misfortune whence her soul emerged, unstained, and with an added poise and womanliness. When he took her in his arms at Talbothay's she was as essentially a virgin soul as when she danced on the green at Marlott and he passed her by.

Whose was the "moral vacuity," hers or Angel Clare's—Angel, who three weeks after repudiating her asked Izz Huett to go with him to Brazil?

Whose is the "imbecility," hers or George Brown's, who speaks of the "ease with which she returns to her 'betrayed'?" *Ease!* Watch her through months and months of waiting, silent waiting, deserted, ignored by Angel; watch her through months of poverty and toil, hopeless but loving; see her on the road to Flintcomb Ash, snipping her eyebrows and bandaging her face to escape the gallantries of men; watch her through the fearful drudgery of that winter, her ineffable humility and patience, her bitter loneliness; then the meeting with Alec and the beginning of his persecution.

Ease, do you say, George Brown? Have you read the book? Had you ever a mother? Have you any human sympathy?

Ease! Days, weeks, months of drudgery, and ever beside her promises of comfort and affluence; her impassioned appeal to Angel unnoticed, and Alec ever insinuating the thought that she was throwing away her devotion; her very sense of justice at last compelled to revolt even against her husband; her mother and the children, those children she so loved, helpless on her hands, and Alec ready to provide for them; her heart breaking in despair of Angel's ever returning, her life having no meaning to her save for the children;—*ease!* A heart of gold, the courage of a pure love, but yet a woman, young, passionate, yearning for sympathy, for affection—and "continual dropping will wear away a stone—ah, more—a diamond."

That flippant paragraph of George Brown's made my blood

boil, and it is boiling now as I lay down the book of Tess, after my third reading of it. But it is not now George Brown who is the object of my indignation; it is not against the time-honored outrage we have set up as a standard of virtue, against our very civilization and our immoral morality. Hot were the tears I shed over the wrongs and the sufferings of Tess, but hotter yet and bitter indeed are the tears in my soul as I remember there are those who can read her story and not see, can speak of it lightly, carelessly, and not see and feel and cry out and revolt against this fearful Moloch to which we sacrifice our purity and the best of our young womanhood—this monstrous chastity.

LENA BELFORT.

Darrow on the Inconsistencies of Ingersoll.

Editor Lucifer: The controversy in your paper on Colonel Ingersoll is rather interesting to me.

For a long time I have thought that many of Ingersoll's devoted disciples never seemed to be able to form a correct judgment of his work. No man of his generation did more for the cause of religious freedom and the general principles of justice and liberty, but when it came to the question of economic or political justice Ingersoll fell very short. Of course, in discussing this question, one must assume a certain point of view. From the standpoint of the ultra-conservative, this charge cannot be made, but from the standpoint of the liberal and progressive people of the world, who are working for greater justice and opportunity to the poor, certainly Ingersoll's work and attitude was very discouraging.

His great work was in the line of religious freedom; to this he added considerable knowledge of the sciences and general literature; but I think he has few admirers who are so blinded by his brilliancy as to claim that he ever made any careful study of industrial or political questions. It is not necessary to show that Ingersoll always gave his political influence to the reactionary causes; he was not even consistent with himself. Many times, in the absence of political campaigns, he spoke very strongly against a high protective tariff; he spoke for commercial freedom with the same brilliancy with which he advocated intellectual freedom; but in the midst of a campaign he would universally forget all these sentiments, and not only give his power and eloquence to the party that stood for protection, but expressly rehash the old, stale, worn-out arguments in favor of a protective policy.

Just before the campaign of '96 Ingersoll made an elaborate speech—in Denver, as I recall it—in which he unequivocally and strongly advocated bimetallicism at a ratio of 16 to 1, and stated at length his reasons for it, even arguing that the gold standard was the cause of the industrial depression. Within three or four months after this time he was found in his old position as an oratorical champion of the Republican party, using his brilliant powers wherever the committee deemed they would get the most votes. He not only advocated the election of Mr. McKinley, but he expressly spoke in favor of the gold standard, and used the stock arguments against bimetallicism and silver. When his recent speech was repeatedly urged upon him, and he was asked to explain, he told the country that at the time he made his speech in favor of bimetallicism he knew nothing whatever about the subject; that after he commenced to study it he found that he was wrong.

It is difficult to know which position is most complimentary to Ingersoll—to believe that he deliberately made a speech in favor of silver, without knowing anything about the question, or that his old-time adherence to Republican politicians, or some still less worthy motive, induced him to go upon the platform

and take a diametrical position from that which he had assumed but a few months before.

Colonel Ingersoll's writings are filled with brilliant pleas for justice for the common people, for the working man, but they are such pleas as have ever been made by all kinds of people, regardless of their real conviction or any sentiments that they actually have. The fact remains that through all his life, in whatever political situation, he did give his powers and his influence to the Republican party; that, however often they changed their policy, or however different from any opinion that he held in the absence of political campaigns, he could still ever be relied upon to fill engagements and make speeches for the support of this party.

Many admirers of Ingersoll have always felt sorrow and humiliation that a man of his brilliancy and breadth of view did not take up the pressing questions that were so important during the later quarter of his life and could not emancipate himself from a political party which the vast majority of progressive people believe to be the foe of liberal and humane ideas.

CLARENCE S. DARROW.

"Race Suicide."

A writer of strong convictions and a power of expressing them with vigor, who calls himself "Paterfamilias," contributes to the current North American an article entitled "Race Suicide and Common Sense," in which he strenuously controverts the recent utterances of the President upon the former subject. He uses very plain language, almost plainer than we can venture to reproduce. And his conclusion is that the diminution in the average size of the families of American parents is not only not an unmixed evil, but comes very near to being an unmixed good.

It is a satisfaction to have this side of the case so strongly put. It is evident that the President's Afro-American fellow-citizens commend themselves much more strongly to him, in this particular point of good citizenship, than his fellow-citizens of Caucasian extraction. But this comparison is by no means to the advantage of the colored population, for their fecundity is as manifestly a proof of improvidence and recklessness as is the diminished size of white families a proof of prudence. The President has inculcated the rearing of children "to the limit" as not only a civic but almost a religious duty. It was a civic duty to King Lear in the play, as well as to Frederick the Great and Napoleon Bonaparte in actual history. Upon this subject each of these great commanders, both of whom regarded the children of the people simply in the light of food for powder, expressed himself with candid brutality. But it was a religious duty to the Americans of two or three generations ago. Our writer in the North American, while confessing his childish puzzles as to which of the things enjoined in the Books of Moses were still binding, sets forth that he never had any doubt that the injunction to "multiply and replenish the earth" was a commandment of continuous obligation. It is, indeed, strange that this injunction should have been so regarded in an agricultural and especially a Calvinistic community, for, taken in connection with the Calvinistic creed, it enjoined people to lead lives of toil and penury in order to bring into the world the largest number of children to spend their lives also in toil and penury and, according to an almost overwhelming probability, to follow that existence by an eternity in hell.

Perhaps the strongest point of our writer's article is his contrast between the conditions of his youth, when patriarchal families were the rule, and the present conditions, in which, to the disgust of the President, they are the rare exception. That was the time, he says, when a woman of thirty was accounted old, aged by the pains and perils of bearing and rearing children, whereas a woman of thirty in our happier conditions is still young, and at forty-five not yet old. There were, doubtless, as anybody whose memory goes back far enough can remember, happy exceptions in which, by the special bounty of nature, the mother of a great family had serene and cheerful age, but the rule undoubtedly was that before what we now count as middle life she had become a weary and despairing drudge. As many

children as can be reared and educated so as to give them their fair share of the chances of life are as many, we may say, as any prudent parents would desire to be responsible for, and it is extremely unlikely that any number of the President's allocutions, however vigorous, will have a statistically detectable influence on the birth rate of the United States.—New York Times, June 4, 1903.

To the Editor of the New York Times: Your able editorial of the 4th inst. on "Race Suicide" is most timely and pleases me very much. You agree with the writer in the North American Review that the creation of families "to the limit" of the mother's capacity is "a proof of improvidence and recklessness," and say that only so many children as can be given a "fair share of the chances of life" should be brought into the world, and that it "is extremely unlikely that any number of the President's allocutions, however vigorous, will have a statistically detectable influence on the birth rate of the United States."

But there is a force, with which the President is in perfect harmony, which *does* have a detectable influence on the birth rate of the country, which encourages "improvidence and recklessness," which denies to multitudes of little ones "a fair share of the chances of life," and which brings to premature old age and early graves thousands upon thousands of overburdened wives. Of course I refer to the state and federal statutes which make the dissemination of information on the limitation of families a crime punishable by fine and imprisonment.

The President's protest against "race suicide" has only the weight of the opinion of a man in an exalted position, but back of the President is a law, a federal law, which he is sworn to enforce and which he may enforce by refusing to pardon a man or woman who has been convicted of giving the information which you consider so salutary in its effects. Criticising Mr. Roosevelt, can you logically avoid condemning the statutes and deprecating the action of the society that unite in putting a premium on "improvidence and recklessness" and the brand of the felon on the man or woman who tries to tell fathers and mothers how to keep their families within such limits that they can give their children "a fair share of the chances of life?"

Mr. Theodore Roosevelt and Mr. Anthony Comstock are at one in their attitude toward the limitation of the size of families; you condemn Mr. Roosevelt's position—does it not follow that the law and Mr. Comstock are wrong, from your point of view, in hunting down the men and women who desire to check "improvidence and recklessness," as did the late Mrs. Ida C. Craddock?

EDWIN C. WALKER.

A Liberal Education.

That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that as a mechanism it is capable of; whose intellect is a clear, cold logic engine, with all its parts of equal strength, and in smooth working order; ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vile-ness, and to respect others as himself. Such an one, and no other, I conceive, has had a liberal education, for he is, as completely as a man can be, in harmony with nature. He will make the best of her, and she of him. They will get on together rarely; she as his ever-beneficent mother; he as her mouth-piece, her conscious self, her minister and interpreter.—Thomas H. Huxley.

NAMES FOR SAMPLES.—Will our readers everywhere kindly remember to send names of their friends who might be interested in Lucifer's work if they could see a sample copy?

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LUCIFER—ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Replies to Critics.

WHO ARE FREETHINKERS?

"Ye shall know the truth, and the truth shall make you free."
—Galilean Reformer.

"This above all,—To thine own self be true; and it must follow, as the night the day, thou canst not then be false to any man."—Bard of Avon.

"There's none ever feared that the truth should be heard, but them that the truth wad indict."—Bard of Ayr.

"Wake Thor and Woden; courage and constancy in our Saxon breasts. This is to be done in our smooth times by speaking the truth. Check this lying hospitality and lying affection. . . . Be true to your own act. . . . Do not take back your words."—Sage of Concord.

"Truth for authority, not authority for truth."—Wisdom of the Ages.

"Tell the truth."—Grover Cleveland.

Is there anything incongruous in putting the name of a Tory politician into a symposium with such revered names as those of Jesus, Shakspeare, Burns and Emerson?

Even a Tory politician may be right at some time in his life. No one is always in the right, and no one always in the wrong.

More than one sententious utterance of the "Sage of Princeton," as he has been called, is being crystallized into a proverb, and none more worthy of such distinction than was the answer given to the question asked by his political managers, when a candidate for the Presidency of the United States:

"What shall we tell the Republicans when they say the Democratic candidate is the 'illegitimate' father of an 'illegitimate' child?"

"Tell the truth," was the laconic reply.

If a monument in marble or bronze should ever be erected to the memory of the twenty-first President of the United States the inscriptions thereon should be headed by the three short words,

"TELL THE TRUTH."

This story of the illegitimate child, the illegitimate mother and father, was "worked" for all it was worth by the Republicans during the campaign that ended in the first election of Grover Cleveland to the Presidency. I have often wondered what the result would have been if the accused had accepted the challenge and had attempted either to justify or deny the terrible charge.

Is not the statement legitimate that Mr. Cleveland was at that time a practical Freethinker? That he assumed the Free-thought ground that his private life, including his treatment of the other sex, was strictly his own affair? A matter with which the general public had nothing whatever to do—so long, at least, as no personal rights were invaded?

Whether Cleveland was or is a logical Freethinker; whether he thinks that "all laws looking to the enforcement of 'Christian' morality should be abrogated"; whether he thinks the time has now come when motherhood should be free—that every woman should be allowed her native right to choose the father of her child, and without first obtaining a license from a priest or magistrate, also without promising to love, honor, obey and be sexually devoted to one man so long as both should live—I know not.

So far as I have heard, the "natural" mother of Cleveland's "natural" child made no complaint of ill treatment. His friends say he made ample provision financially for both mother and child. Is it probable that all his accusers could say as much for themselves, as to their treatment of women and children, inside and outside the legal marriage pale?

Suppose, moreover, that the mother in question did not desire a husband; that she wanted no "head," other than that given her by nature, yet earnestly desiring the honor, the glory, the supreme happiness of womanhood—motherhood—desiring above all things under the stars to see a reproduction of herself, only better, higher, more splendidly endowed than she knew herself to be; and suppose again that her womanly instincts, her psychic intuitions as well as her matured reason, all pointed to Grover Cleveland as the man of all men most eligible to receive from her the crown of manhood—fatherhood—where, O where would have been the wrong? Where the sin in accepting the honor of such election?—provided, always, that the man so elected felt no repulsion, no repugnance, psychic, intellectual or magnetic, towards the woman by whom he was thus honored.

Who or what would have been injured, except the priests, parsons and magistrates who are looking for large fees for little work; and who would have felt their social and official prestige slighted by the failure of these persons to ask permission of them to satisfy one of the simplest, most innocent, most natural and most necessary to happiness of all the human appetites and desires?

Perhaps, however, we should not forget Mrs. and Mr. Grundy, who by this autonomistic procedure were deprived of their time-honored right to supervise the affairs of their neighbors, to pry into the most intimate and sacred of human relations, and to witness a social function known as a "swell wedding" and, perhaps, to eat a slice of the wedding cake!

Much of this, however, is a digression. It would take too much time and space to inquire here into the origin and significance of that part of the social code which relates to the sex-union of human beings, and the despotisms that inhere in that code. What I started out to note was the fact that whether he meant it so or not, Grover Cleveland was a practical Freethinker when he assumed the ground that his private life was his own affair; that he declined to discuss it in public, not because there was anything to conceal or to be ashamed of, but simply to administer a fitting rebuke to those who assume the right to supervise the private and personal affairs of their neighbors.

Lest any reader should misunderstand me, it should perhaps be added that the political tenets of Grover Cleveland, also his opinions on economic and industrial questions, are very nearly the exact opposite of what I myself believe to be right, true and equitable. As between the Tory Republican and the Tory Democrat there is very little to choose, and yet we know that many who are practical Freethinkers in theology and also in sexology are Tories of the Tories in politics and economics. For them the line of least resistance is to adapt themselves to present conditions, present systems, and do little or nothing to change these systems, lest they lose the privilege of exploiting their neighbors. They may talk Socialism and Anarchism in a general

way, but commonly add that the world is not yet "ripe" for these theories, and it is morally certain that if they thought there was any near prospect that such theories would be practicalized they would vigorously oppose them.

A Socialistic plutocrat in Ohio, when asked how he reconciled his words with his acts, replied: "Oh, well, Socialism is all right, or will be right a hundred or a thousand years hence, but when a donkey offers me his back ready saddled I would be a fool to go afoot, would I not?"

"The processes of evolution require time," these Freethinkers tell us; "why should we make ourselves martyrs in a futile effort to hurry up Mother Nature? The vast majority of mankind, especially of womankind, prefer to be slaves. Let them alone. When they ask for freedom, when they are fit for freedom, then lend them a hand. Cast not your pearls before swine," etc., etc.

Do Freethinkers such as these deserve the name they bear? Do they really accept the logic of the "Nine Demands"?

To me the line of least resistance is to encourage revolt, to arouse a spirit of wholesome discontent. "There is a healthful restlessness of soul," says Ella Wheeler Wilcox, "that urges man onward to a higher goal." Without discontent there is no evolution.

It is true that physical evolution requires vast periods of time, but not so of the intellectual and moral. Intellectual evolution—mechanical invention, overcoming and utilizing nature's forces, is now progressing with giant strides, because of the fact that on lines of intellectual and mechanical improvement mind is free, thought is free; but on lines of moral progress mind and thought are not free. Mind is loaded, handicapped, with ages-old superstitions in regard to sex and reproduction, law, government, right to the earth, right to the product of one's labor, right to coin money, etc., etc.—on all of these lines there is practically no progress and simply because

THOUGHT IS NOT FREE.

On these lines we have very few Freethinkers, and these few have not the courage of their convictions. They do not put their thought into action; the result being that human evolution is unbalanced, lopsided, not uniform, not symmetrical; the most important of all the parts are those most neglected, least thought of and least talked of.

ANARCHISM AND FREETHOUGHT.

In this impersonal way I generally prefer to reply to criticisms, but sometimes I think it best to print the exact words of critics and make a more specific answer. For instance—

In the Torch of Reason, Kansas City, Mo., dated June 4, under the head, "Anarchist—Not Always a Freethinker," I find the following:

"The editor of Lucifer obliges us by printing our repudiation of the charges made by the Demonstrator and Truth Seeker to the effect that the Torch 'joined with the Protestant Theocrats' in opposing Smoot 'because he was a Mormon, and on religious grounds,' when in fact the Torch did nothing of the kind, as we think those papers should have seen. But how can we be obliged to Lucifer for repeating that charge after fairest notice and with its eyes wide open?—for now it says:"

Here follows what I said in No. 970, page 156, to which the reader will please turn, as our space forbids reproducing everything said to my critics. Then Brother Wakeman adds:

"The above repeats the injury. The Torch never 'took sides' with the 'religions' referred to, and was and is, for the same reasons, just as much opposed to them as to the Mormons. Its object was to keep Smoot out of the Senate on just and legal grounds that would keep out Roman Catholic and Protestant apostles or elders, just the same as Smoot, and under the same circumstances—which are very likely to occur, because of this precedent. That was the very reason the Torch (before these

religions could get on deck) asked Liberals to head off both, instead of marrying U. S. to the Mormon Church, as they now have done.

"This insinuation, too, that we have preference for some Theocrats, and were willing to help either, or any, against the other, may be Anarchistic, but seems to us illiberal. We were seeking and taking the only way to defeat both, and for that very purpose, and for real 'divorce of Church and State,'—as every consistent Freethinker and Secularist was bound to do. But how would, or does, the Senate's wrong of admitting a Catholic or Protestant Theocrat justify the wrong of admitting a Mormon Theocrat? Why not admit squarely that the Torch purpose of keeping them all out was consistent and right? And if all Theocrats includes Smoot, why jump on the Torch for asking you to keep him out—only as such?"

Treating Brother Wakeman as I would wish to be treated, but as he has not treated me, I give him the full benefit of his disclaimer, simply replying that I am by no means the only reader of the Torch that understood its editor as advocating the exclusion of Elder Smoot on religious grounds, and if our readers will send for the Torch dated May 21 they will readily see how and why it is that I inferred its editor was taking sides with "religions" to which he refers. His editorials and selected articles are certainly well calculated to convey that impression.

But let that pass. If Brother Wakeman and all other alleged Freethought editors would quote my words fairly, and not simply tell their readers what they wish them to believe I said, they would more nearly prove themselves Freethinkers than they have been doing for some months or years.

As to the label or tag "Anarchist," I would remind Brother Wakeman that I have taken off all the tags I ever wore. At various times in my life I have allowed myself to be labeled Christian, Methodist, Abolitionist, Republican, Greenbacker, Spiritualist, Universalist, Anarchist, and perhaps several other names representative of certain specific lines of thought. It is needless to say that all of these labels require explanation. Each wearer has his own explanation of what the tag means. While I find good in them all I very decidedly object to being identified with the average or popular definitions of these terms. Those who want to wear tags can do so, at their own cost, but I deny the right of any man to fasten a tag, label, badge or collar upon me.

But this is by no means the most serious of the causes of complaint I bring against the editor of the Torch. In the same editorial appears this impeachment:

"And so we find that our Anarchist friend is equally unable to do justice to the dead Ingersoll. We pointed out that he quoted words that were made to mean just what Ingersoll did not mean at all. He admits that this is true, but then repeats the charge."

In the past twenty years or more, Lucifer has quoted approvingly more of the utterances of Ingersoll, perhaps, than has any other Freethought paper of its size. It is safe to say I have inserted more than a hundred words with approval to one that I disapproved. Even Wakeman, from whom I certainly expected better treatment, garbles my paragraph, giving only a part and leaving out the part that shows I believed Ingersoll had grown since placing himself on record as a bigoted creedist on the marriage question. I am charged with "quoting" Ingersoll as a defender of institutional marriage, when the quoting was done by a man who threw Ingersoll's reactionary utterance at my head, and added, "Ingersoll never uttered a grander sentiment than this. It should be a part of every Freethinker's creed."

For myself, I scarcely ever allude to Ingersoll's defense of the "only form of serfdom now authorized by law," but often and often reproduce his later, more humane and more rational words on the same subject.

Several other criticisms were marked for reply, but, as usual, space fails. In closing for this week on the question as to who are Freethinkers, will say:

I stand by my record. By that let me be judged, not by the utterances of those who throughout this controversy over the attitude of Ingersoll toward the workingmen have constantly misrepresented me to their readers.

M. HARMAN.

The Ingersoll Symptom.

If there be among Lucifer's readers any who think it unwise ever to speak of the shortcomings of the loved and honored dead; any who would be made sorrowful or angry to read a calmly dispassionate, judicially discriminative, fair, honorable and appreciative statement of the merits and demerits, the strong as well as the weak points in the character and work of the most eminent of American Freethought orators, then I would advise such reader to skip the article in this week's issue signed Clarence S. Darrow.

Mr. Darrow has himself had enough of unfair criticism to make him careful not to be guilty of a like offense when speaking of others, and especially when speaking of one whose mortal career is now ended. He has seen enough of public life—though still comparatively young in years—to give his features an expression of serious thoughtfulness, of sympathy with sorrow and suffering, that cannot fail to impress the beholder with the conviction that he would not willingly or needlessly say or do anything to give pain to any human being, and therefore I bespeak for the article entitled "Darrow on the Inconsistencies of Ingersoll" a careful, thoughtful reading by all who believe that nothing is gained but much lost by keeping back part of the truth in regard to men whose teaching and whose example are capable of doing as much of good or of harm to the living as are those of the now departed world-famous orator and prose-poet, Robert Green Ingersoll.

M. H.

Plans for the Summer.

To Lucifer's friends and helpers everywhere, and especially to those who have paid for a copy or copies of a book to be called the "Life History of Moses Harman," I want to say a few words.

At intervals a reminder like this floats into Lucifer's office:

"Dear Mr. Harman: Three years ago I subscribed and paid for your autobiography. I never saw a copy of the book.

"ERNEST EREL."

Several hundred of our readers paid \$1 each for a copy of that proposed book; some paid for more than one copy each. It is needless to say that no one has yet seen a copy. Some have had the amount paid credited on Lucifer; a few have accepted the offer of other literature, and in a few instances the money has been returned to the sender.

I have little to say that has not frequently been said in explanation of this long delay. Chronic ill health, the never-ceasing but ever-increasing demands of Lucifer and its work upon my time and strength, are the main and sufficient reasons of failure to put the book to press. There is, however, another, a psychologic reason, that should be added to these—namely:

The suggestion, the inference, that when a man writes his own biography his life-work is ended, and that thenceforth he is to be a supernumerary, a comparatively useless member of the community.

To me there is no mental concept more unwelcome than this. "Tooth and nail," so to speak, I fight against the idea that I am to be put on the "retired list," with or without pay. My desire to live, for the sake of living; my appetite for work, for work's sake—for the solid enjoyment that comes of vigorous,

health-giving, courageous conflict with the practical problems of life—were scarce ever keener than to-day.

Moreover, I feel sure that every day I live and work, adds to the sum total of those experiences that are supposed to make an autobiography valuable to the reader, and therefore the longer it is put off—provided always that senility, imbecility or death do not supervene—the better the book will be.

I have always thought it a mistake in P. T. Barnum to write his autobiography before the most interesting and important of his life-experiences were lived, unless indeed he had written a supplementary "auto," which I believe he did not do.

So much for what is past; for the future I have a proposition or two to make to those who may feel an interest in the matter.

CHANGE OF NAME.

Inasmuch as the friends who are most insistent that the book be published soon are such as specially want to see an account of my experiences with the Modern Inquisition, the American censorship of press and mails—for this reason mainly I have about concluded to change the name from the "Life History of Moses Harman" to

"THE AMERICAN INQUISITION—BY ONE OF ITS VICTIMS,"

or something of that sort; making the personal history a subordinate feature of the work, the main feature being a history of the acts, the aims and methods of the successors, in this country, of the Torquemadas, the suppressors of thought and speech in Europe during the fifteenth and sixteenth centuries of the Christian chronology.

My second proposition is this: Judging from the experience of the past four years, if the book is to be got out during my present incarnation it will require a degree of concentrated effort such as I have never yet given to it. During these years I have taken three or four vacations from the work of the office, mainly for the purpose of rest and recuperation, but in part also in the hope that the work on the "auto" would be materially pushed during my absence. While the first and chief object was largely attained, especially during my late sojourn in Michigan, the work on the book progressed very slowly, in good measure because I still tried to carry a share of the care and responsibility of keeping Lucifer's flag afloat, by writing editorials, revising correspondence and looking after the wherewithal to pay the weekly and monthly bills.

In order, therefore, to make good my promises in regard to the book it would seem that a change of plan will have to be made. After much thinking over the matter I have decided to ask our friends far and near to give me still another vacation, an outing in which the cares of office will not be carried with me. For the space of say three months from July 16 (No. 977) I now purpose to write very little for Lucifer, but instead spend my time and strength in a concentrated effort to finish the long-promised book and get it to press.

During my absence the editorial responsibility, as well as all other business of the office, will devolve upon my daughter, Lillian Harman, assisted, as I hope and believe she will be, by all who feel the importance of Lucifer's educational work.

Replying to friends who have asked whether I am going to the Michigan Fruit Belt this summer, will say that the matter is still undecided. If I go to Michigan it will not be to take a house and entertain friends from a distance, as I did last year. For the work I am to do this plan would be unwise. No extended trip is contemplated; a quiet retreat, within a hundred miles, or at most two hundred, of Chicago would seem to be best, all things considered.

M. HARMAN.

VARIOUS VOICES.

J. Allen Evans, Cripple Creek, Colo.—One of your oldest subscribers and most ardent supporters of your editorial work, I neither ask nor give favors. I want to denounce the methods of C. L. James, also those of E. M. Macdonald, who, with the aid of bigots such as H. L. Green, is making a futile effort to round up the legions of independent thinkers. Mr. James has harped on the "Movement in Favor of Ignorance" until he has put himself entirely out of harmony with the whole army of broad-minded thinkers—the real truth seekers and truth speakers. Therefore I would say, Shut off C. L. James, and relegate Green and Macdonald to the limbo credists and obstructionists. I know, without calling the roll, that the great majority of genuine Freethinkers are in full sympathy with Lucifer's educational methods.

James F. Morton, Jr., Home, Wash.—Edward Stern avoids the main question—whether or not he believes in free speech? The Press Writers have room for all, but are not to be bossed by any. What we want to know about Stern is whether he believes in the Comstock law, and would favor the suppression of Lucifer and of those who, like myself, believe in the principle of variety in sex relations. It will not require a two-column article to give a straight answer to these questions. George Brown's idea of a woman, in No. 970, deserves a more caustic reply than it is likely to receive. His notion that Trilby was a "mere animal" as long as she was natural, and only became human when her infatuation for Little Bille led her to adopt his creed of idiotic prudery, betrays a mind wandering afar in the morasses of unreason. I pity the man who can insult all women as Mr. Brown has done.

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